

John A. *monito*  
**SERMON**

INTENDED FOR PAVL'S  
CROSSE, BUT PREACHED IN  
THE CHVRCH OF St. PAVL'S,  
LONDON, THE III. OF DECEMBER,  
M. DC. XXV.

Vpon the late Decrease and with-  
drawing of GOD'S heauie Visitation  
of the Plague of Pestilence  
from the said  
Citie.

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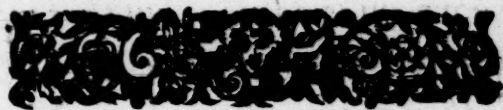
By THO: FVLLER, *Master of*  
*Arts in* Pembroke-Hall in  
Cambridge.

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LONDON,  
Printed by B. ALSOP and T. FAVVEY, for Nathaniell  
Butter, and are to bee sold at his Shop at  
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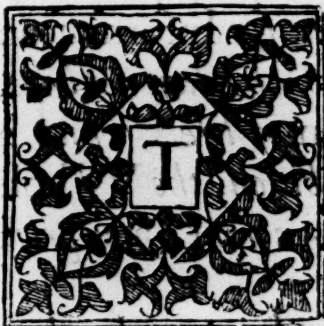




TO  
 THE RIGHT HON<sup>ble</sup>.  
 ALLANE COTTON, Lord  
 Major of the Hon: Citie of *London*, and  
 to the Right Wor: Sir IOHN GORE, his  
 worthy Predecessour: THO: FULLER wi-  
 sheth length of prosperous dayes here, and  
 fruition of Eternall prosperitie with  
 the *Antients* of dayes  
 hereafter.

\* \*

*Right Hon: and Right Wor<sup>sh</sup>all:*



*His Sermon not  
 long since prea-  
 ched in your  
 publique As-  
 semblie, is be-  
 sides, though  
 not against my  
 will publisht: The seuerẽ censurẽ of  
 A 2 the*

## The Epistle

*the care amazed me, but that more exquisite Test of the eye, doth little lesse then confound me: Euen Mannain this kinde is distasted of our corrupt natures; And but that I know there are stomackes, that will desire Fruit when they refuse wholsommer dæet, I must not haue aduentured so ill a cookt dish to so various pallats; Some, I hope, will looke upon this piece without any thought of the worthlesse Auther; and if in it they finde ought either for Information of judgement, which Idare not hope, or Reformation of life, which is the All of my ambition, the VVhole neither to them, nor me may proue vnfruitfull.*

*The subject of it being our late heauy Affliction, with it's ill cause*

*our*



## Dedicatorie.

our Transgressions, and its good  
effect our Sorrow, together with  
Gods gracious deliuerance and  
our heartie Thanksgiuing for it,  
this Citie, the Stage of those scœnes  
may justly challenge it as her owne;  
And to whom then within these  
Walls doth it of right belong, but to  
your Lordship the present, and that  
other worthy Gent: the last prin-  
cipall Magistrate therein? whose  
sad eyes were witnesses of what this is  
onely a rude and vnpolisht draught;  
He had the happinesse to out-lieue  
those many Deaths, to finish his  
course not more in safetie then Ho-  
mour: You haue the Honour to enjoy  
the yeare of Thankfulnesse, to rule  
in a cleare and faire skie, wherein  
it will bee your Crowne to destroy

## The Epistle

Heb. 13. 8.

Iudg. 1. 6.

*the Cockatrice in the egge, seuerely at first to punish these Transgressions and Iniquities, which like Garden-weedes will spring vp in a sun-shine after a storme, and, if not preuented, will ore-runne the whole Plot, and bring againe the like desolation; God is the same yesterday, to day and for euer, the same to see, to hate, to punish Malefactors; Hitherto onely the hands or toes of Adonibezick haue beene cut off, his life spared; Worse things then what wee yet haue suffered, may befall vs: You are at the Sterne, and may be a great meanes to preuent Ship-wracke: Good lucke haue you with your Honour, ride on prosperously, and let the Word of Truth guide, and it will defend you.*

*Bie*

Dedicatorie.

*Bee pleased to pardon his bold-  
nesse that meanes and wishes well,  
and humbly offers not onely This  
but himselfe  
in all due respect:*

At your Seruice,

THO:FULLER.



Faults escaped.

**P**Age 3. line 1. reade *'ss*. p. 8. l. 15. for *Foole*, r. *Fooles*. p. 10. l. 9. for *these* r. *theirs*. p. 12. l. 6. r. *opera*. p. 16. l. 16. r. *ebrioforum*. p. 19. l. 8. r. *En*. l. last, r. *intersuast*. p. 23. l. 12. r. *paruas*. l. 16. for out the, r. *out of the*. p. 40. l. 1. for *ensused*, r. *infused*. p. 41. l. 13. after Remembrance, put in *of*. p. 43. l. 18. for *respects*, r. *expects*. p. 44. l. 12. r. *templ*. 13. r. *quicquid* p. 45. l. 8. for *condicions*, r. *condition*. p. 47. l. 5. r. *longe*. l. 28. for *repented*. r. *reported*. p. 49. l. 5. for *against*, r. *to* p. 55. l. 1. r. *ad*. line 4. *decursus*.





PSAL. 107. VERSE 17. &c.

17. Fooles because of their transgressions, and because of their Iniquities are (nou: Trans:) afflicted. (vct:) Plagued.
18. Their soule abhorreth all meate, and they drawe neere to the gates of death.
19. Then they cry vnto the Lord in their trouble, hee saueth them out of their distresses.
20. Hee sent his Word and healed them, and deliuered them from their destructions.
21. Oh that Men would therefore praise the Lord for his goodnesse, and for his wonderfull Workes to the children of men.



Hat Euripides spake in *Hecuba* concerning a noble and vulgar person deliuering the same speech, *Eadem oratio non aequè valet*: The same doe I hold true of an antient and a younger Diuine should they preach, for matter and forme *totidem verbis*, the same Sermon; it would finde a farre different acceptation.

\* No man when hee hath tasted old wine will desire new, for he saith the old is better.

\* Luc. 5. last.



I freely acknowledge this *chayre of Moses* should rather bee furnished with *Masters in our Israel*, men of such gravity and learning, whose awfull presence alone might stop the mouth of all, either censorious Criticisme, or enuious detraction: But so heavy hath the hand of *Heauen* beene vpon vs, as not onely *the sheepe*, but *the shepheards* themselves haue beene scattered; Those greater and more glorious *Luminaries* are retired to their more priuate orbes, there praying and interceding with <sup>a</sup> *Abraham* in the fields for threatned *Sodome*; wisely carefull, according to the aduise of *Salomon* <sup>b</sup> not to expose their bodyes to these *arrowes of God*, which as if they had chosen this Citie for their proper ayme, haue thus long, thus mortally wounded vs; so that this *Night* of our desolation hath beene inlightened onely with lesse and weaker constellations. And those reuerend and worthy ones that haue stayed, haue found their owne Pastorall charges a double labour vnto them. So that young *Samuel*, or none must supply the place of *old Eli*, and in the absence of the Prophets, their children or seruants must discharge this duty. It will be your charity to expect from Children no more then what such weaklings, and Nouices can produce; to pardon weake if there be no wilfull aberrations; *St. Paul* <sup>a</sup> himselfe when he was a childe, spake as a childe, <sup>b</sup> and out of the mouthes of babes and sucklings is God often pleased to make his praises issue forth: What then the Heathen were wont to proclaime in the  
beginning

<sup>a</sup> Gen 18.

<sup>b</sup> Prou. 27.12

<sup>a</sup> 1 Cor. 13.

<sup>b</sup> Psal. 8.2.

beginning of their sacrifices *ixas ixas iuori βιβλοι*  
 so wee desire none but equall eares and milde cen-  
 surers at our Sermons. <sup>c</sup> Good newes is good  
 newes though from a Leaper, and truth though  
 vttered out of weake and vnworthy lips ought to  
 lose nothing of it's worth and acceptation.

The Prophet in this Psalm describes foure se-  
 uerall sorts of men that stand indebted *to God* for  
 deliuerance from earthly and temporall dangers,  
 and afflictions. The first whereof are they that  
 haue suffered banishment, as the beloued Disci-  
 ple <sup>d</sup> *John* in *Paphmos*, are exiled from their na-  
 tiue soyle, and may say with them in the Poet,  
<sup>e</sup> *Nos Patrie fines & dulcia linquimus arua*, Their  
 natie Country with all the pleasures thereof they  
 forsake, and are driuen to liue among strangers,  
 to seeke their bread in an vnknowne Land, to  
 conuerse with such people, whose language is  
*riddles* vnto them, yet there they crie vnto the  
 Lord, <sup>f</sup> whose eares as *his eyes goe through the*  
*world*, and hee heareth them and brings them  
 home in safety.

The second are they that haue with <sup>g</sup> *Peter* bin  
 lockt vp in Prisons, and with <sup>h</sup> *Jeremy* throwne  
 into the Dungeon, and fettered, not onely in  
 chaines of Iron, but which is worse, in fetters of  
 darknesse, not hauing so much happinesse as to  
 see themselues miserable, yet thence from those  
 disconsolate places, they crying vnto the Lord, he  
 also heareth them and deliuereth them, breakes  
 those bonds in sunder, and *sets their feet in a larger*  
*ruine*.

c 2 Kings 7.

verse 2.

d Reuel. 1. 9.

e Virg Eclog.  
1;

f Zach. 4. 10.

g Act. 12.

h Ier. 37.

Verse 17.

i 2 Reg. 10.

The third being the Text which at this time I haue chosen to bee the subiect of my weake discourse, are they that haue beene brought so lowe, with the harbinger of death; sicknesse, that their soules abhorred all meat, and ail pleasure is as the *gall of Aspes* vnto them, vnwelcome and vnlaourie, yet they also with *Hezekiah*, crying vnto the Lord, their strength is renewed, and there are dayes and yeares added to their liues.

The fourth are they that *goe downe to the sea in ships*, and occupie their businesse in great waters, Sea-faring men, that are neither *inter vivos nec inter mortuos*, betweene the liuing nor the dead, and are ready to offer vp their soules to euery flaw of winde, and billow of water which assailes them, yet these at last are ioyfully deliuered, and safely brought to that *hauen where they would bee*. The *Amæbeum* or burden of each one is this, *Oh that men would praise the Lord for his goodnesse, and for his wonderfull workes to the children of men.*

E Pro. 25.11.

It was the saying of *Salomon* *A word spoken in due time is like apples of gold with siluer pictures*, whole outside is faire, but the inside glorious; it euer text was seasonable, this is now at this time, being a liuely description to our cares, of what our eyes haue beene wotull witnesses and spectators, here is a reall narration, and a true demonstration of our owne lamentable estate, whether we consider our misery we haue beene *plagued and afflicted*, or the cause of those sorrows our *Transgressions* and

and iniquity, or the effect of those disasters, our fasting and crying unto the Lord, or the happy euent of our humiliation and contrition. He heard vs in our distresses, hee sent his word and healed vs, hee hath spoken and wee haue escaped from the noy-  
some Pestilence. Or lastly the good end and conclusion which we all should make our thankfulnessse,  
Oh that men would, &c.

<sup>1</sup> *Plus proficitur, cū in rem presentem venitur,*  
when we see and feele the truth of what we heare,  
the words cannot but moue and proue effectuall.

1 Ciprian.

■ *Illiusbur & as triplex circa pectus,* his sinewes  
are of Iron, and his soule of Marble, who, when  
he heares the sad relation of those miseries where-  
in himselfe and his brethren haue beene miserable  
sharers, shall not haue his heart pricked, as the  
<sup>n</sup> Iewes had at Peters Sermon, telling them their  
sin past, and their iudgement to come, so againe,  
that heart is as *faste as Brawn*, and himselfe not  
worthy the ayre hee breathes in, that is not taken  
with this great deliuerance of our gracious God,  
that hath not his soule raiuisht with ioy, and indea-  
uours not to expresse the fruites of his gratitude  
in his life and conuersation, in reall acts of chari-  
ty and obedience: For if euer *Death* triumphed,  
'twas this yeare in the streets of our forsaken City,  
and if euer *Mercy* againe victoriously ouercame,  
it was now in this sudden and vnexpected decli-  
nation from the deaths of so many thousands in  
one weeke, to so few hundreds within a few weekes  
after, it was onely the \* *Lords doing, and it ought to*

m Horace.

n Act. 1. 37.

\* Psal. 118. 23



bee meruitous in our eyes. Wherefore as Tully spake of a booke which Crantor wrote, it was *Paruus, sed aureolus, & ad verbum ediscendus*, with better reason may I say of this Text of Scripture, it deserues to bee engrauen vpon the *palmes of our hands*, or rather on the *tables of our hearts*, neuer to bee forgotten, to be worne as a *bracelet vpon our armes*, or rather as a *Frontlet betweene our eyes*, still to bee thought vpon and still to magnifie God for it.

a Textus.

But becaule <sup>a</sup> *Plenissimus rimarum* as hee in the Comedie, and the thought both of sorrow and deliuerance equally slips out of our memories with the sense of them, giue me leaue to thrust my finger into an almost-healed soare, to drawe fresh blood from our late wounds; to discourse a while of our afflictions, that so our extremitie duly and often considered, our owne escape, and miraculous preservation may bee more welcome to vs, and we more thankfull for it. And so I come to my Text.

b Ps. 101.

*Fooles because of their Transgressions, &c.*

<sup>b</sup> The subiect of *Dauids* long Mercy and Iudgement, as of all *holy writ* in generall, so it is the chiefe matter of this Text in particular, heere is *Iudgement* in the punishing, and *Mercy* in deliuering againe from that *Iudgement*, or rather here is *Mercy*, then *Iudgement* then *mercy* againe; for what was it that suffered these *fooles* so long to runne on in the wayes of their foolishnesse, till they added *Transgressions* to their *Folly*, and *Iniquitie* to their *Transgressions*, till they heaped one sinne



sinne upon another, that their regions were forborne not onely till they were *Alba ad messem*, but *Sicca ad ignem*, white for haruest, but drye for the fire, till the measure of their wickednesse was not onely full, but heaped up, pressed downe, and running ouer, but those *Viscera misericordie* as they are tearmed, the bowels of his compassion, his long suffering patience, who wills not the destruction of any; He could in the infancy of their sin haue throwne them not onely to the gates of Death, but euen the belly of Hell, but yet He stayed, and stayed, till there was no end of their rebellions, so that *lata patientia fit furor*, patience too long, too much abused becomes fury: yet a little while and his bow will be bent, and his arrowes drawne to the head, and He is as it were compelled to strike. And yet see and wonder at Mercy in the midst of *Iudgement*, they are not swallowed vp quite of this deuourer, they are but at the gates of death, \* He hath chastened them sore, but hee hath not giuen them ouer vnto death. Hee plagues none *ad destructionem sed ad correctionem*, to amend, not to destroy vs; loath to begin, and yet in the proceeding procuring our good and aduantage. *O quam vellem nescire literas*, q said Nero in the beginning of his raigne, when he was to subscribe for the execution of a Malefactor; ten thousand times more loth is our *gouernour*, the Father of all comfort, and God of all mercy to strike, much more to kill. † Hee wills not the death of a sinner, but rather their conuersion and saluation.

And

\* Psal. 118. 10.

q Suet. in vita  
Nerous.

† Ezck 18. 32.

1 Deut. 32. 15

1 2 Sam. 17.

29.

And because prosperity doth rather breed corruption then amendment, as *Geshuram* waxing fat will kicke, and wee see that standing waters will soone grow noysome. Aduersity must then succeed, as when *Abolom* could not draw *Ioab* vnto him by faire intreats, he fired his Barley fieldes to make him come, so that here is the course, *God* blesteth, they sin, *God* strikes, they pray, and then *He* presently heares and helps them.

Thus then my Text falls in sunder: First, as all Phisitians comming to their Patients examine the cause of the disease; so here wee haue the ground and the originall of all our sorrowes our *Transgressions and Iniquities*.

17. *Foole because of their Transgressions, and because of their Iniquities, are afflicted.*

Then secondly we haue the nature of the disease, the new Translation saith in generall they are *afflicted*. The old hath it, they are *plagued* which by the symptomes of it may be thought to bee the same disease vnder which wee haue thus long groaned.

18. *Their soule abhorreth all meate, and they draw neere to the gates of death.*

Vomiting I am sure is one of the certaineft signes of the *plague*.

Then thirdly the seeking to the Phisitian.

19. *Then they cry vnto the Lord in their trouble.*

Fourthly the cure intended in the same verse applyed in the next. *Hee saued them out of their distresses.*

20. *Hee*

20. *Hee sent his word and healed them, and delivered them from their destructions.*

And lastly the conclusion of all, the onely Fee and gratification which our Phisition expects for the cure.

21. *Oh that men would therefore praise the Lord for his goodnesse, and for his wonderfull workes to the children of men.*

These are the parts, The cause, The disease, The seeking to the Phisition, the Cure, and the discharge, or satisfaction.

As the Prodigall <sup>u</sup> when hee returned to his Fathers house freely confessed hee *had sinned against Heaven and against him*, and was no more worthy to be called his sonne, and so reduced all his delinquencies to these two heads, *God*, and *Man*; So are all our finnes wee can bee guilty of, included in these two, our *Transgressions* and our *Iniquities*; our *Transgressions*, as all interpreters doe agree, smiting against the first Table, and our *Iniquities* violating the second; our finnes of knowledge, our finnes of ignorance, our finnes of weaknesse, our finnes of wilfulnesse, our secret, our open finnes, of our thoughts, of our mouthes, of our hands, are all here comprised, whatsoever the diuell can suggest, or to which our hearts can consent, or our hands act are all here vnderstood.

Should I take vpon me to number the *Transgressions* of our *Judah*, and reckon vp the particular *Iniquities* of our *Israel*, I might as easily call all the *starres by their names*, and giue a true

C

and

<sup>u</sup> Luc. 15. 18.

\* 1 Cor. 10.  
11.

and exact accompt of the sand vpon the Sea-shore; not onely the ends of the world as \* Saint Paul saith, but the ends of all goodnesse are met vpon this last and worst age of ours.

x Eccles. 1.9.

The finnes which in former ages were but in their Infancy, are now in ours, growne to their full height and strength, those which whilome were but in the Egge, are now come to be *fiery flying Serpents*; All these wee haue and more of our owne, more horrid; Euery new day almost brings in a new way of *offending*; Were Salomon now aliue, he would recant, in that x he said, *He saw no new thing under the Sun, Et dictum, & factum quod non prius*, wee offend both in word and workes in such kindes, such fashions, as former ages were neuer guilty of the knowledge of, and

*Non habet ulterius quod nostris moribus addat.*

*Posteritas —*

Posterity will neuer be able to paralell our exorbitancies; As in the time of the Plague wee wondred not so much at those that dyed, as at those that escaped: so in this generall Infection, they deserue no admiration that offend, but they that are found innocent, *ut Pueri Iunonis auem*, are wondred at as a Bird of diuerse colours.

y Num. 5.2.

Should euery Leaper in this kinde be enforced as those other Leapers in the old y Law were, to go out of our Cities, and rend their clothes, and cry I am vncleane, men would swarme in our fieldes like those Grasshoppers in *Egypt*, our Townes and houses should onely be places for z *Zim* and

*lim*



*lim*, Owles and Ostriches to inhabite in; our streetes should bee left so desolate, that grasse might there grow, and a \* *man should bee more pretious then the purest gold of Ophir.*

<sup>a</sup> Not a man amongst vs but may cry as *Dauid* did *Peccavi*, nay *Stultè feci*, wee haue sinned and done very foolishly; Stocke and branch, Cedar and shrubbe, Prince and Priest and People, all of vs are digged out of one and the same pit of *Adams* disobedience, and hewen out of that rocke of Infidelity. <sup>b</sup> The father of vs all was an *Amorrhite*, and our mother an *Hittite*; in sinne haue they begotten vs, and in Iniquity haue they produced vs. and we our selues sucke not the ayre faster, nor *Behemoth* drinke downe *Jordane* with more greedinesse then we <sup>c</sup> *hale on sinne with cart-ropes*, and pull it vnto vs euen by violence: The <sup>d</sup> *whole head* of man-kinde is *sicke*, and the whole heart faint of this malady. *There is none that doth good, no not one*, <sup>e</sup> saith *Dauid*; there is none that doth not euill, say I, and very euill, no not one. *Salomon* <sup>f</sup> at the Dedication of the Temple concluded vs all vnder sinne; *Omnes aliquid, Nemo nullum*. All of vs offend in some things, and some of vs offend in all things; & *The most righteous* in all the cluster of man-kinde *falls in his happiest day seven times*. Hee hath *Breuia*, *leuique peccata, quamuis pauca, quamuis parua, non tamen nulla*, so that *omnes odit, qui malos odit*, His sword must needs be against every man that fights against wicked men. For our skin cleaues not faster to our flesh, nor our flesh to our

z Isa. 13. 21.

\* Job. vi. 12

a 2 Sam. 24.

b Ezck. 16. 3.

c Isa. 5. 18.

d Isa. 1. 5.

e Psal. 14. 1.

f 1 King 8. 46

g Prou. 24. 16.



bones, then *Transgressions and Iniquities* to the hearts and hands of vs all.

But to reduce my Inuectiue into some method, as *Cesar* comprised his Victories in three words, *Veni, vidi, vici*. So will I reduce all our extrauagancies to three other, *Corda, ora, opa*; our hearts, our tongues, our hands, are the three weapons with which we fight against our God, our neighbour, and our selues, with our hearts wee contemne, with our tongues we defie, with our hands we worke against the God of Heauen. Or if you please, because my Text hath but two words, *Transgressions and Iniquities*; I will confine my selfe also to two particulars, our *Transgressions* against the first, and our *Iniquities* against the second Table.

The former Table briefly containes in it foure ſeueral Precepts, the first whereof commands internall pietie, that in our hearts we haue one, and but one God alone; The second externall worship of that one God, and forbids vs to bow our knees, or prostrate our selues to any grauen or carued Image, or likenesse of any creature, but onely to himselfe: And because *ex abundantia cordis os loquitur* <sup>h</sup> as our Sauour saith, as wee conceiue in our hearts, our tongues will expresse, therefore the 3. Commandement orders that, which is the principall member we haue, either to honour or dishonour our Maker; in it is both life and death <sup>h</sup> saith *Salomon*; that commands vs to exercise them *εὐλογία* in blessing and praising his

<sup>h</sup> Luc. 6. 45.

<sup>i</sup> Prou. 18. 21.

his holy Name, not in swearing, cursing, and blaspheming, but to speake reuerently as befits the seruants of so great a Maiestie. And as at all times we ought to be busied in the celebration of his praises, so especially on that day which he hath set apart for his diuine worship, in the Tabernacle and great congregation; for which the fourth Commandement takes order, which sets one day apart wherein we should meete and pray to him for things wanting, and praise him for benefites receiued at his hands.

Giue me a man that hath not transgressed against these foure words, and I will say and pronounce, that he needs no Sauour, nay himselfe shall become a kinde of a Sauour of his fellow-brethren. I may not be long in particulars, I shall but onely touch them *leui digito*, as <sup>k</sup> the 12. Searchers of *Canaan* brought some of the fruit of the land to their brethren, for a taste, so must I onely trouble you with a few, and in brieft of our rebellions in this kinde, yet so as *ex unguē Leonem*, yee may ghesse at the Lyon by his clawes, wee shall see that, what the most are by act, all of vs are by nature.

<sup>k</sup> Num. 6. 13.

To taxe vs with the cōmon Idolatry of bowing our selues as <sup>l</sup> the Iewes to their golden Calfe, to any carued or grauen Image, it shall now be altogether vnneccessary, sith the glorious shine of the Gospell hath quite dispeld all those mists of ignorance and superstition; those Idolatrous *Micha's* that are, dare not, (thrice blessed bee that power by which they dare not) shew themselues

<sup>l</sup> Exod 32.

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<sup>h</sup> Luc. 6. 45.

<sup>i</sup> Prou. 18. 21.

his holy Name, not in swearing, cursing, and blaspheming, but to speake reuerently as befits the seruants of so great a Maiestie. And as at all times we ought to be busied in the celebration of his praises, so especially on that day which he hath set apart for his diuine worship, in the Tabernacle and great congregation; for which the fourth Commandement takes order, which sets one day apart wherein we should meete and pray to him for things wanting, and praise him for benefites receiued at his hands.

Giue me a man that hath not transgressed against these foure words, and I will say and pronounce, that he needs no Sauour, nay himselfe shall become a kinde of a Sauour of his fellow-brethren. I may not be long in particulars, I shall but onely touch them *leui digito*, as <sup>k</sup> the 12. Searchers of *Canaan* brought some of the fruit of the land to their brethren, for a taste, so must I onely trouble you with a few, and in briebe of our rebellions in this kinde, yet so as *ex ungue Leonem*, yee may ghesse at the Lyon by his clawes, wee shall see that, what the most are by act, all of vs are by nature.

k Num. 6.13.

To taxe vs with the cōmon Idolatry of bowing our selues as <sup>l</sup> the Iewes to their golden Calfe, to any carued or grauen Image, it shall now be altogether vnnecessary, sith the glorious shine of the Gospell hath quite dispeld all those mists of ignorance and superstition; those Idolatrous *Micha's* that are, dare not, (thrice blessed bee that power by which they dare not) shew themselues

l Exod 32.



bones, then *Transgressions and Iniquities* to the hearts and hands of vs all.

But to reduce my Inuēctiue into some method, as *Cesar* comprised his Victories in three words, *Veni, vidi, vici*. So will I reduce all our extrauagancies to three other, *Corda, ora, opa*; our hearts, our tongues, our hands, are the three weapons with which we fight against our God, our neighbour, and our selues, with our hearts wee contemne, with our tongues we defie, with our hands we worke against the God of Heauen. Or if you please, because my Text hath but two words, *Transgressions* and *Iniquities*; I will confine my selfe also to two particulars, our *Transgressions* against the first, and our *Iniquities* against the second Table.

The former Table briefly contains in it foure feuerall Precepts, the first whereof commands internall pietie, that in our hearts we haue one, and but one God alone; The second externall worship of that one God, and forbids vs to bow our knees, or prostrate our selues to any grauen or carued Image, or likenesse of any creature, but onely to himselte: And because *ex abundantia cordis os loquitur* <sup>h</sup> as our Sauiour saith, as wee conceiue in our hearts, our tongues will expresse, therefore the 3. Commandement orders that, which is the principall member we haue, either to honour or dishonour our Maker; in it is both life and death <sup>h</sup> saith *Salomon*; that commands vs to exercise them *ev'logia* in blessing and praising his

<sup>h</sup> Luc. 6. 45.

<sup>i</sup> Prou. 18. 21.



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21. 6. 13.

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1<sup>st</sup> King. 11.

in Iosh. 9.

in Col. 3. 5.

o Phil. 3. 19.

abroad, but like Owles and Batts in obscuritie, or Beasts in their dennes, they bury themselves in their secret and unknowne Houses, and there more blinded, then the <sup>1</sup> *Syrians* were when they were led into *Samarita*, fall to their abominations; But such order is happily taken, by direction from his sacred Majestie to his Iudges and principall Officers of state, that these *Cacns*-dennes shall bee more narrowly searched into, and these *Wooden Priestes*, and wooden Saints, together with their wooden Gods, shall be excluded our *Israel*, and sent to eate their bread in those places where first they sucked their contagious Poyson, or living here, they shall be served as the <sup>m</sup> *Gibeonites* were, so kept vnder and suppressed, as they shall neuer endanger our State and Common-wealth. When the head hath thus well ordered and commanded, may those *hands forget their cunning* that shall either be carelesse, or negligent in the execution. Cursed may he be, and may the curse cleave to his seed, that shall doe this worke of his Lord and Master perfunctorily with a *double heart*, or a double eye, carrying fire in one hand, the authority and command of the King, and water in the other; his owne timorous or lupine conniuece.

But there is another Idolatry more common, no lesse dangerous then that other, if the <sup>n</sup> Apostle deceiue vs not, *Couetousnesse is Idolatry*, and there are whose backes and <sup>o</sup> *Belly is their God*. *Mammon* is the God of the Couetous, and *Belial* of the Voluptuous; these are thy Gods *o England*,

to which the greatest part of the Inhabitants are votaries and Idolaters ; in these respects wee may complaine as the Prophet did of *Iudah* and *Ierusalem*, *P According to the number of thy Cities O Iudah haue they set up Altars, and according to the number of thy streets O Ierusalem haue they erected Images*, so according to the number of men are their Idolatries. The Heathen were justly taxed for burdening the poore shoulders of *Atlas* with so many Deities, for euery feuerall purpose they had one, for Peace, for Warre, for Corne, for Wine, household-Gods, and Country-Gods, and Citie-Gods, and field-Gods ; nay, *Rome* was so base in it, as to erect a god-head for their draught-houses, *Cleacina* was the Goddesse for that purpose. *Tantum religio potuit suadere malorum*, Wherein are we inferiour, and in what are they better that deifie their throates or bellies ? that *ob vniuersa hora hilarem insaniam*, as Drunkenesse is called, diuelt themselves of all hope of eternall happinesse : Whose Temple is the *Tauerne*, and the Drawers their Priests, the Flaggons of Wine their sacrifice, which they ponne downe their Throates, as the Heathen did to their god *Bacchus*, and so giue a drinke-offering to the Deuill.

That Epicure that wished his necke as long as a Cranes, that he might haue the longer pleasure of his meates and drinckes, compared to many a man in our times might bee thought temperate, and *q Dines his dainly fare* ; or *Apitius* dyet would be thought penurious.

p Ier. 11. 18.

q Luc. 16. 19.

The

r Job 1.

f 2 Sam. 24.  
17.

The Diuells walke is vndertaken, Seas and Lands are compassed for the satisfying our appetites in this kinde; and as *David* called the water of *Bethlehem* fetcht with the hazzard of the liues of his men, the blood of those men, so the blood of many men is daily drunke, and drunke in excessse, that blood of the Grape fetcht from farre alwayes with the hazzard, and many times with the losse of many a mans life. Nor doth the variety so much offend, as the abominable superfluity in the abuse of them, making them indeed the liquors of blood, beginning them to the healths of our friends, but often ending like Tragedies in one anothers Massacre.

t Mark. 8. 24.

As *Seneca* complained in his times, *vidi ebriosum sitim & uomentium famem*, haue we as much reason to complaine in ours, there being objected daily to our eyes, as was to the blinde mans in the Gospel at the first recouery of his sight, *Men walking like trees*, shaking like the tops of them in a winde, reeling like a vessell in a tempest at Sea, cutting indentures with their inconstant feet without sense or shame, or controlement.

v Mark. 16. 43

I haue read that *Cleopatra* beat a Jewell valued at 50000. pound to powder, and drunke it off at one draught to the Health of *Marke Anthony*, such summes few of our Drunkards are guilty of, but as *Christ* said in the Gospel, that the Widow in offering but two mites, offered more then the rich Pharisees did, because she offered all she had, so in this respect wee haue among vs, that drinke

drinke more then that vaine woman did, ventring their whole estates through the *frayles* of their throate, and haue lost it all in the bottome thereof their Bellies, themselves hauing beene after such shipwracke forced with *Belisarius* in *Rome* to beg a farthing, and glad, with the \* Prodigall, of Huskes and Acornes for want of other food.

\* Luc. 15.

And for our Tables, how are they surcharged with the weight of dishes vpon them; One fowle is fed 100. times, that it may feed vs but once, and \* *all the creatures groane vnder that burden, Haec necessitatem deprecantes sed iniuriam*, They willingly like those y Quayles in the Wildernesse, offering themselves to our slaughter for our necessity, onely desiring the excessiue abuse of them to be forborne. I know there must be Feasts for the honour of Kingdomes, of States, of Magistracy, publike persons must haue such publike meetings as their worth and place requires, but for z *Nabal* to feast like a King; for *homo quidam* as *Dines* was called, a certaine rich man, to fast daintily *quotidie*, he is the Belly-God, and this is his Idolatry; whose Kitchin is his Temple, whose Priest is the Cooke, whose Table is the Altar, and whole meat his Sacrifice which he daily offers vp to that god, as the Babilonians sometime did to their Idoll *Bel*.

x Rom. 5.22.

y Num. 15.

z 1 Sam. 25.  
a Luc. 16.19.

So weighty is the Idolatry of the backe, carrying thereon whole Farmes and Mannor-Houles that *Clemens Alexandrinus* said, it was a meruaile they were not killed, *cum tantum onus baiulent*,

D

August. 25



\* 1 Tim. 2. 10

*Augustus* the Emperour tearmed this vanity *vexillum superbia*, *nidumque luxurie*, they are tokens of a naked and a wanton minde, which because their soules want that inward clothing of grace and *good workes* must thus like Sepulchers paint and beautifie their bodies for want of better ornaments; they are fruitlesse twigs that aspire aloft when the fertile bowes humbly descend to the earth. They who thus vainely set out their bodies as it were to sale, meerely discover the pouerty of their spirits.

It is a pretty picture that points out an *English*-man naked, with a Taylor standing by with a paire of Sheeres in his hand, ready to shape him into any dresse, sometimes hee is *French* alone, then *Spanish*, then *Dutch*, then *Italian*, then altogether like them all, and in all so vnlike himselfe, that when the true God that made him comes to see him, hee must needs say *Non novi*, depart from me, you haue so disguised and mishapen your selues, as I doe not know you.

Their faithfull Taylors are the Priests to these Idolaters, and their Bills their Bibles, which sometime for want of discharging they keepe by them, but when they are payd, they profanely cut them in pieces, but yet so happy are their Priests, that their tenths grow to a greater heape in the close, then all their Patrons 9. parts besides.

But there may bee some reasons for these Idolatryes, the pleasing of our senses, and the satisfaction of our flesh, but the other that we should

say

<sup>a</sup> *say to a wedge of gold thou art my hope*, or to siluer, *thou art my confidence*, that wee should make our selues seruants to that which euery beast treads vnder his feet, this, as it hath lesse shew of reason in it, so is it farre more hatefull; an abomination which the *Indians* themselves abhorred in Christians, when holding vp a piece of gold, they cryed *Eh Deus Christianorum*. I cannot but thinke how soone a couetous man would bee downe on his face, and vp with his hands to the diuells worship, should he but say to them, I will not say as the Deuill did to Christ, <sup>b</sup> *Omnia habebō*, but the least Mole-hill almost that it containes, which is not more base in it selfe, then vn-certaine for the continuance; The holy Altars of God shall be sacrilegiously robd, and his Sacred Reuenues purloyned to fill full their Coffers, the Temples of their *Mammon*. And so thrifty are these Beads-men, as they will not be at the charge of a Priest, themselves will doe that office, or at least they doe as *Micah*, Iudg. 17. Consecrate one of their Sonnes, who looking to their Temples and golden Gods, sometime play false with them, as *Micah* with his Mother, and they with others; what they get with the sweat of their brow, and the sorrow of their heart, their sonnes like those of <sup>c</sup> *Eli*, spend as merrily. The father *grindes the faces*, and grieues the heart of the poore, the sonne glads the heart, and decks the body of an Harlot. What *Agrippina* said of *Nero* her sonne, *Interim at modò imperet*, so the Father hee will kill,

<sup>a</sup> Iob 31. 24.<sup>b</sup> Mat. 4. 9.<sup>c</sup> 1 Sam. 1.

d 1 Tim. 5. 6.

kill, burn, destroy, so he may but get <sup>d</sup> *gaine*, which is his *godlinesse*, and the Sonne kills, burnes, destroyes, to satisfie his mistresse, which is his Saint, and the onely matter of his Religion.

c Iohn 20. 27.

Thus wee violate the two first Commandements, now for the third and fourth, let our horred oathes, tearing God in pieces with blasphemy, with <sup>c</sup> *Thomas, putting our fingers into the wounds of our Sauiour*, making new blood thence to issue afresh, witnesse: Words come not faster then oathes, and those newly coyned, old ones are scorned as obsolete, and the forge of our braines is still on worke for new ones, such as will make the cares of euery honest Christian man to tingle and shake, if it were possible, the foundations of Heauen and Earth.

So likewise our prophane violation of the Sabbath; I will not strictly vrge a ceremoniall abstinence from all moderate and lawfull recreations at seasonable houres, but I onely could wish this day were as happy in its kinde as the other fixe are in theirs, then are the manuary Trades exercised, euery man is busie in his vocation, buying or selling, or the like, few or none are idle, onely this day wherein our humane Lawes forbid workes, and the Diuine lawes command sanctity, men take more liberty to doe euill, being longer and with farre greater content in the Tauerne, and sometime in worse houses then the Temple of God.

Thus we multiply our *Transgressions* as the haire

hayres of our heads, and there is no end of our Rebellions *the evening* of our carelesnesse, and *the morning* of our presumption *makes the first* and second and third, and all the dayes of our liues.

And if we thus deale with our God, how doe wee vse our neighbour? if the *first* Table bee thus profaned, how is the second violated? if we *swallow downe these Camels*, surely what followes are *but Gnats*, and while we with such facility passe ouer these Mountaines, Mole-hills will neuer keep vs in our bounds, and so I come to consider our Iniquities against the second Table.

I will but run them ouer. 1. Wee scornefully *cast the cords* of superiority from vs, and *breake the bonds* of all subiection in sunder, our Fathers that begat vs, our Mothers that bore vs, our earthly gods are neglected and forsaken, should they but command ought contrary to our humours;

2. Nay, is life spared when anger and fury is prouoked? *Caligula* among the Romans was called *Lutum sanguine maceratum*, are there not many among vs that haue made Blood touch blood? a wry looke, a misplaced word, a mistake sometimes hath spilt the blood of him for whom Christ dyed; Man was made at first to bee as <sup>f</sup> *Moses* to *Aaron*, a God, a friend, a helper, but now <sup>g</sup> *our silver is become drosse*; the beasts deuour not one the other more fiercely then one man doth another.

3. So for the third, How are our bodyes that should be vessells of honour, <sup>h</sup> *Temples for the*

D 3

Holy

f Exod. 4. 16.

g Isa. 1.

h 1 Cor. 6. 19.



i Jer. 5. 8.  
k Prou. 9. 17.

*Holy Ghost* to dwell in, giuen ouer to all vnclean-  
nesse, men <sup>i</sup> *neighing with the horse after his female*,  
and thinking no <sup>k</sup> *waters so pleasant, nor any bread*  
*so sweet*, as what in that sort is purloyned.

\* Prou. 10. 14

4. Those Pronounes *Meum* and *Tuum* are ra-  
sed out of our Grammers, many violently stea-  
ling, but more fraudulently cozening their  
Neighbours of their estates; \* *It is naught*, saith  
the buyer, and comming to sell it, hee as much  
commends it, and in both equally deceitfull.

l i King. 21.

5. How greedily doe our eares sucke in false  
Reports of our brethren, and how are our  
mouthes with childe till againe they be deliuered  
of them to the detraction of their repures; The  
Diuels name comes from such practice *Diabolus*  
is *Dirulgator*, a spreader abroad of euill reports,  
so that they that report them, haue the Diuell in  
their tongues, and they that receiue and beleue  
them, the Diuell in their eares, both in their  
hearts. Nay, are there not found among vs <sup>l</sup> *Sons*  
*of Belial*, such as *Iesabell* procured to sweare a-  
gainst *Naboth*, who for a small salary will sweare  
downe Innocence it selfe, and condemne it? The  
Temple-walkes in the Tearme-time are seldome  
vnfurnisht of such necessary mischiefes.

m i Ioh. 2. 14.

n Iosh. 7. 21.

6. And whence come all these? what is the  
ground of all these Iniquities, but our owne con-  
cupiscence, the sinne against the last Comman-  
dement, which as *St. Iohn* <sup>m</sup> diuides it, is either  
*carnis* or *oculorum*, with <sup>n</sup> *Achan* wee see a *Babi-*  
*lonish garment*, and a *wedge of gold*, and so wee  
desire

desire to be fine, or rich, or to enioy such a beautie, or to be reuenged in such a kinde, for such an inity, and loe all these actuall Iniquities follow.

These are in grosse our grosse *Transgressions* and *Iniquities*, against which being to declaime, I could wish I had *Stentors* voyce, and more sand to runne out, but there are other things which call for my labour and your attention : But yet ere I leaue this verse, with the practice of which sinnes we so much please our selues, giue me leaue to doe as the Finers of gold and siluer, who *non solum auri massas, verum & bracteolas paruos tollunt*, not onely make vse of the Wedge it selfe, but euen of the smallest rayes or foyles which their mettall casteth, so heere giue mee leaue to note out the first word of the verse, the censure which the Wildome of God giues vpon men, when they are in their greatest Ruffe, in the toppe of their Pride, as *Nebuchadnezzar* in his Galleries, and say with o *Pharaoh*, who is the Lord that I should obey him, or with P *Rabsakesh* to *Hefekiah*, he shall not be able to deliuer thee out of my hands, I say though they like the Dromedary weary themselves in the race of their abominations and yet triumph, thinking that *wisedome shall onely liue and die with them* : Yet see what a blacke coale they are marked with by the finger of the Spirit, the honourablest stile they can haue, is but *Fooles*, that's the best and most charitable construction can be giuen of all their actions, and the sayrest tytle they can deserue. One builds and  
thinks

o Exod. 5. 2.  
p 2 King. 19.

q Hab. 1.6.

r 1 Sam. 25.

f 1 Sam. 16.

23.

\* 1 Kings 4.

33.

z Gen. 2.10.

r 1 Cor. 1.30.

u Phil. 2.

thinks to get him *a name* that way, another *lades himselfe with thicke Clay* to vse the phraze of the Prophet, and hopes that way to get him *a name*, another ventures his life to get him *a name* after his death, and there are Catilinary dispositions, who by mischiefe thinke to procure a *name*, as those Inventors of the Powder-treason, but see here what *name* they get, this is the denomination which they haue in their liues, and shall without repentance be written on their Tombes, *Foole* and vnwise of heart, and without vnderstanding shall each of them be called, and so recorded to Posterity. As *r Abigail* spake of her Husband, *Nabal* is his *name*, and folly is with him, so it is with vs all by nature, we are all bound vp in a bundle of folly together, were wee as wise as *Achitophell* *f* whose counsell was thought as the Oracles of God, or as *\* Solomon* who could dispute of euery thing, from the Cedar to the shrubbe, or as *z Adam*, who had the wisdom to impose names according to the seuerall natures of euery creature, yet is all *t* the wisdom in the world folly with God, who *u sits in Heauen and sees the actions* of men, and *laughs them to scorne*, and will at last openly discouer their nakednesse to themselves, that they themselves shall bee enforced to acknowledge their folly, and bee ashamed of it.

Though the sword of Gods vengeance long rests in the scabberd of his patience, as it did to these men here in my Text, yet at last it will bee drawne

drawne forth, *The Heathen shall know themselves to bee but men*, and these men to bee but Fooles, the day of their pleasure is now past, and the night of their Tribulation comes, they were well and in health and merry, but see now they are afflicted, nay, *Tarditatem suppletij gravitate compensat*, for see the manner of it; Their soule abhorreth all meate, and they drawe neere to the gates of death, and so the second part comes in, the Disease.

The cause of our disasters you haue heard, our *Transgressions* and our *Iniquities*, *hinc nostri fundi calamitas*, hence is the source of all our sorrowes, the originall of all our afflictions.

Had our first Parents continued in that Innocency wherein they were created the name of affliction had beene a stranger vnto them, they had neuer suffered, had neuer dyed, but they *flaring aside like a broken bow*, and falling from that Integrity, haue not onely brought a death, and that a double one vpon themselves and their issue *Moriendo moriemini*, but also encumbred that short life which was allotted them with a world of sorrow and vexation. Hence come that infinite number of diseases which begirt and enuiron this body of ours, so that not one part from the sole of the foot to the top of the head may challenge any freedome and immunity, some whereof ambitiously aspire to the seate of Maiesty the head, and there despightfully triumph ouer vs, while others more humble, no lesse cruell, content

E                      them.



\* 1 King. 22.  
31.

a 2 King 4.19  
b Jer. 4.19.  
c 1 Kings 15.  
23.  
d 1 Kings 20.  
7.

themselves with the Iniury they offer vs in our more inferiour members; Others there are who as if they had receiued that commission of him \* to his Souldiers, fight neither against small nor great, saue the King onely, so these bend all their forces against the onely fountaine of our life, our heart, where yet more kindly cruell, they strike vs with present death, while others to shew the virulency of their disposition, are many yeeres in killing vs, during all which time, our whole life is but labour and sorrow, and the graue is more desired then all the treasures of the world; One hee complaines of his head as <sup>a</sup> the *Shunammite* Son, another of his belly, <sup>b</sup> as the Prophet, another is sicke in his legges <sup>c</sup> as *A/sa*, another of a soare, as <sup>d</sup> *Hezekiah*, all of vs haue some way or other to bring vs to these gates of death here spoken of.

I am not able to call all the seuerall Arrowes of this quiuier by their proper names, but surely the least, and most gentle of them is sufficient to rob vs of the best of natures Jewels our life. We haue all experience in this kinde of as much as I can relate, wee see that all the Cities and Townes of the earth, so farre as the line of them is stretched, are but *humanarum cladum miserae conspecta*, and though there is but *unus introitus*, yet there are *Innumeri exitus*, but one way of comming into the world, yet there are a world of wayes of going out, and if any question the cause of these our maladies, let him at his leisure but reade ouer the 28. of *Deut.* and there hee shall see that the  
finne



sinne of his soule is the onely cause of the suffering of the body. It was the word of the Sonne of *Syrach*, Let him that sinneth against his Maker, fall into the hands of the Phisition. And experience tells vs daily, that there are some Diseases which grow vpon men meere by their sinne and wickednesse; Our *e* Sauour bids vs take heed that our stomacks be not ouer-charged with surfeiting and drunkenesse. *Plures gula quam gladio*, a true, though an olde Prouerbe, the Graue hath beene as much beholding to Intemperance, as any other thing whatsoeuer. Whence come our Agues and Feuers, and that other, which was once out-landish, but may now be called our native disease, not fit to be named, which breeds corruption in the bones, and consumes the marrow in the loynes, but by excesse and voluptuousnesse?

For this cause *f* saith *St. Paul*, speaking before of the neglect and abuse of the Sacrament, many are weake and sicke among you, and many are fallen asleepe. *g* For vaine Swearing the whole Land mournes, and the Heathen did obserue that *whomani by Excommuniatis regni aduersus iuripen* as the Israelites were discomfited for the offence of *Achan*.

But for this disease which thus long hath troubled vs, and which, if any, is particularly meant in this place, you shall obserue that that neuer came, but for some great and grievous precedent sinne, in the 11. of *Numbers* and 16. there the

*Ecclesiast.* 38.  
15.

*e* *Luc.* 11. 34.

*f* *1 Cor.* 11. 30

*g* *Ier.* 23. 10.

2 Sam 24.

x Psal. 91. 5.

h Exod. 8. 19.

people were so plagued, the cause is set downe, their murmuring and impatience, one time against God, a second time against *Moses* and *Aaron*, So when *Dauid* lost 70000. of the same disease, the Text saith, for his sinne in numbring the people. This is called *x the arrow of the Lord that flies by day*, and when this once comes, the Text hath it, that Wrath *x it* is gone out from the Lord, as *Moses* said to *Aaron*, as if all other diseases were but *whipping* with *Roddes*; light, and slight afflictions this *whipping with Scorpions*, the worst, the terriblest, the most seuerer of all other. It is not the Infection of the Ayre, nor distemperature of the body, nor the heape of Inhabitants, nor the Influence of the Stars which Physicians could or would euer apply this disease vnto, but as the *h Egyptians* said of the Plague of Lice, *Digitus deiest hic*, and that for some great some grieuous offence.

Wherefore let vs all strike our selues with amazement *upon the thigh*, and say, what haue wee done, let vs resolue a Christian alteration and reformation, otherwise though this bee remoued, yet a worse thing will befall vs, which surely must be in the other life, for heere naught worse can come, for see how it is described. *Their soule abhorreth all meate, and they draw neere to the gates of death*. All pleasure, all delights proue hatefull to them, nay, their necessary foode which should preferue their being, keepe life and soule together is loathsome, and then no meruaile though they  
bee

bee neere death, for can a fire continue without fewell, and nature bee sustained without its appointed food?

But they whom God hath deliuered out of it, can better expresse the nature of this diseale then my selfe, onely thus much, it is in the most mortall, in all fearefull and vncomfortable, when a friend is barred from a friends visite, when hee shall haue none to close vp his dying eyes, nor to say to him *leauē thy fatherlesse children to mee*, when hee not onely suffers himselfe, but if any be so aduentrouslly kinde to come to see him, he may bee a pestiduct and an occasion of the like misery to him.

But wee haue not changed the colour of our haire, nor added one inch to our statures since our wet eyes and heauy hearts were witnessles of more then what my tongue is able to relate; when naught was heard but crying and complaining in our streetes, no fights but some carrying others to their graues, and not many dayes after, others doing the like necessary office for them. Gods arme is not yet shortned, nor his strength so much weakened, but that if wee still sinne, hee will surely smite againe.

The onely way to make a perfect cure, is to humble our selues vnder the hand of heauen, who *hath wounded vs, and who can heale vs*, the Soare is but skinned, not perfectly healed without that plaister be applyed, this did these in my Text.

*Then they cryed vnto the Lord in their troubles.*

1 Prou. 26. 3.

<sup>1</sup> A whippe for the Horse, and a Bridle for the Asse, and the Rod is for the backe of a Foole. They haue sinned and smarted, and now they feele it and cry for helpe.

The wilde Asse vsed to the Wildernesse snuffeth vp winde at her pleasure, who can turne her backe? they that seeke after her will not weary themselves, but they will finde her in her moneth, *Jer. 2.* God sees and obserues at all times the vntamednesse of the wicked, wearying themselves like an Asse in the by-paths of vngodlinesse, but hee takes them in their Moneth, and happy are they that are so taken.

2 Chron. 33.  
12.

Dan. 4.

As *St. Austin* of necessity, so say I of miserie, *Felix qua in meliora cogit*, happy misery that driues vs to eternall happinesse. Aduerfity makes them seeke to that God whom their prosperitie made them forget. In the time of their trouble they will say, *Arise and saue vs* saith God, *Jer. 2.* 27. Binde *Manasses* with Chaines, and load him with Irons, bow downe his necke, and his backe with bonds, and hee will soone know himselfe; Pull the King of *Babylon* also from his Throne, lay his honour and insolency in the dust, banish him the company of men, turne him to eate grasse with the Oxe in the field, and he will at last learne to praise the King of Heauen: Let *Moab* settle her selfe vpon her Lees, and not be emptyed from vessell to vessell, and her sent will remaine in her, *Jer. 48.* doth the wilde Asse bray when hee hath grasse, or the Oxe low when hee hath Fodder?

*Iob 6.*



*Iob 6.* giue but any of the sonnes of men, peace, plenty, and prosperity, all things at his hearts desire, let but the Sunne of happinesse still shine vpon him, how like Waxe will he melt into all pleasure, and cast off the yoake of all obedience, but let stormes and frownes seaze on him, then hee will say, <sup>m</sup> Come and let vs returne vnto the Lord, for he hath spoyled vs and he will heale vs, he hath wounded vs, and he will binde vs vp. I doubt not but there are many who heretofore haue beene *wilde like the untamed Heifer*, that the Lord hath by this rod of chastisement reduced home, and made them his, who had they not thus suffered *perierant nisi perijissent*, had they not lost their liues or their healths, had lost their soules. And thrice woe to that soule that shall not make this vse of this his preseruation, and of Gods correction. It is a fearefull complaint that God hath in the second of *Ier.* I haue smitten their children and they haue receiued no correction, that heart must needs bee *seared as with an hot Iron*, that is not sensible of these stripes, and wee cannot but iudge him, *deliuered vp to a reprobate sense*, that is not mollified at these afflictions. What can preuaile when neither Mercy nor Iudgement are available? <sup>n</sup> They were wont to enquire of *Abel*, saith that mother in *Israel* to *Iacob*, when hee besieged that Citie, before they destroy it, so doth God, the grand Captaine of Heauen and Earth, as *Tambertaine* was wont to doe, first hang out his white flagge to any Citie hee enuironed, his

m Hof. 6. 1. 2.

n 2 Sam. 10.  
16.



his proffer of peace and mercy if they will yeeld, then the red Flagge of threatnings, yet so as if yet they would submit, there was hope, but lastly the blacke Flagge was displayed, and then no way but death and destruction if he preuailed; so doth God first offer mercy, which if abused, then he threatens, and long it is before hee strikes, hee was 120. yeares before he smote the old world, if those preuaile not, then he strikes, but so gently as it shall but bee a taste as it were of what hee can doe, which if that also be in vaine, *Immedicabile vulnus ense recidendum*, that man is incurable, and must needs be cut off. Wee haue had so long, so large, so flourishing a time of peace, as our *Goshen* hath beene as it were the enuy of all the Nations of the world besides, this little fleece of ours hath beene dry, when all the earth round about vs hath beene ouerwhelmed with the Deluge and Inundation of Warre; *Germany* groaning vnder persecution, *France* encumbred with her fatall infelicity, *Ciuit* wars, *Italy* burdened with the tyrannie of Antichrist, *spaine* ambitiously desiring to sathorn all, like to keepe nothing, The *Hollanders* continually at warre, onely we, by the blessing of our God, and the happy meanes of our late So-ueraigne of euer blessed memory haue *fit vnder our Vines and Fig-trees*; But yet this peace hauing bred corruption, we haue had light and small punishments many times inflicted, by Water, by Fire, and by the Pestilence, and all but to reclaime vs, which if we doe not seriously lay to heart, the  
fable

sable flagge will be displayed : *Our Candle will bee  
 extinguishd*, a night will come, an eternall night  
 of destruction both of body and soule. But such  
 was our happinesse, as in the time of our generall  
 sufferings, wee had a generall sorrow commanded,  
 a Fast was proclaimed by the King: and his  
 Nobles ° as it was at *Niniveh*, and wee all wept  
 and mourned, and prayed, and cryed vnto the  
 Lord, and, I hope and dare say by the happy ef-  
 fect, it was serious and in earnest, with these in my  
 Text we cryed, and wee are deliuered. P *Anna*  
 in a part of her song tells vs, that it is the wont of  
 the wicked in the time of Affliction, to lay their  
 hands vpon their mouthes, and hearts too, they  
 fret with indignation, and repine to themselues,  
 letting neither voyce nor groane come forth, nor  
 any token of submission to him that hath cast  
 them downe. But saith *St. Gregory*, *Tolerare & o-*  
*disse non tam virtus mansuetudinis, quam velamen-*  
*tum furoris*, which because they dare not utter,  
*Admura tunc secum & rabiosa silentia rodunt*,  
 they bite the lippe with an impatient silence,  
 which comes from no other but from the Diuell  
 himselfe, as *Tertullian* witnesseth, *Impatientia na-*  
*tales in ipso diabolo deprehendo*, but here as there  
 was outward smart and inward sorrow, so there  
 was a vocall expression of it, no way giuing a-  
 ny discontent, as ¶ that King said, this euill com-  
 meth of the Lord, why should I waite any more  
 vpon him ? but onely a vociferation and hearty  
 inuocation for mercy.

o Ion. 3.

p 1 Sam. 29.

q 2 Kings 6.  
13.

1 *Ibid.* ver. 27.

f 1 King. 15.

t Eccle. 38. 1.

u 2 King. 10.

\* 2 King. 5.

x 1 Cor. 3. 6.

Chap. 38. 9.

In the great Famine of *Samaria*, a woman came and cryed vnto the King, Helpe : my Lord o King, the King wilely and soundly replied, How should I helpe with the Barne, or with the Wine-  
 presse, seeing the Lord denies vs, In vaine shall we goe to *Gilead for Balme*, to the Apothecaries for Oyntment, to Physitions for receipts, to any for helpe, vnlesse withall wee cry vnto the Lord, it is not the *plaister of Figges*, nor *bathing in Iordane*, nor *washing in the Poole of Bethesda*, that will here cure, but onely seeking to the Lord, and yet the other are not to be neglected : f *Asa* was not condemned for seeking to Phisitions, but because he neglected the Lord. t Phisitions are honourable, and the act of the Apothecary is to bee made vfe of. Wherefore hath God infused vertue into Plants and Mettals, but to be vsed ? u Did not he command *Hefekiah's Plaister* ? \* And was not *Naman* willed to wash ? they are onely here condemned, that altogether neglect the Lord, and onely rely vpon these who can doe nothing without him, *Nec Deus oratur nisi dignus vindice nodus, Inciderit*, \* *Paul* may Plant, and *Apollos* may in their kinde water, Phisitions may prescribe, and Apothecaries may apply, but our health onely comes from aboue.

*Virtus est in herbis plus gemmis, maxima verbis*, there may, and there is power and efficacie in Herbes, and Mettals, but Prayer is the chiefe, and principall efficient. Pray vnto the Lord in thy sicknesse saith the Son of *Syrach*, and he will make thee

thee whole, And it is <sup>a</sup> *St. James* his counsell, if any bee sicke, let him send for the Elders of the Church, and let them pray over him, and so the prayer of the faithfull shall save the sicke, and the Lord shall raise him up. A real experience whereof these men had, for no sooner did they cry vnto the Lord but he deliuereth them out of their distresse. *Hee sent his word, &c.*

<sup>a</sup> *Iam. 5. 15.*

I remember a certaine speech by *Bia* vsed in iest in that earnest, when certaine Marriners were in distresse, and were euey one like those in *Ionas* crying vpon his God, *silese ne audiant dii vos hac preterire,* <sup>b</sup> The Kings of *Israel*, say the seruants of *Benhadad* are mercifull Kings. I am sure the God of *Israel* is a mercifull God, who will heare the vnfeigned cry of the most wicked in their afflictions.

<sup>b</sup> *1 King. 20. 31.*

As the cold of Snow in the time of Haruest, so is a faithfull messenger to him that sends him, for hee refresheth the soule of his Master, saith *Salomon*, *Prou. 25. 13.* Here is a faithfull *Mercury*, a winged Messenger, that in so short a space hath climbed vp into the highest Heauen, and gotten Audience. What manicles to the hands of Gods iustice are the cryes of poore afflicted penitent men, that will not suffer him to proceed in his intended vengeance! Nay, rather then they shall faile, God himselfe shall seeme to bee mutable, who though he threatneth *Niniueh* without any hope of escape, yet vpon those prayers is intreated to spare them. Or rather how gracious is our



c Luc. 11. 17.

d 1 Kings 18.  
18.

God, and willing to be thus intreated, who vpon the first call answers and performes, hee in the Gospell when his friend did but knock at an vnseasonable time, answered, the doores were lockt, the children were in bed, & so did not satisfie his desire, but for a loafe of bread; But no such thing here, no time in all our life is vnseasonable; the first, the second, the third ~~Which~~ hee heares and opens. *Bis qui citò*, the benefite is double, that is speedily performed. <sup>d</sup> The Priests of *Baal* prayed from morning till noone, and could get no answer, but the first word of *Elias* fetcht fire. And indeed how should such suppliants praying to such deities be heard, for *what taste is there in the white of an Egge*, or how can *Baal*, or any other living or dead creature heare or helpe, when they cannot helpe themselues? It is onely the infinite Maker and creator of the eare that can heare all men, at all places, at all times altogether. No Saint, no Angell, no forged or feigned god-head can doe that, but onely the God of all power and might, the mightie God of Heauen and Earth. *Vna eademque manus vulnus apertum tulit*, He that bruised can againe binde vp, hee that made the wound can, and onely did cure it, now the means which he vsed was his Word. *Hee sent his word and healed them*, &c.

This is that *Delphian* Sword, or vniuersall Instrument which hee vsed in framing the World with all that therein is; Hee said, let there bee Light, and there was light; Let there be Firmament



ment, let the Waters be gathered into one place, and let the drie Land appeare, and all was fulfilled; and Hee still *upholdeth all things by the word of his power, Heb. 1.* What is his Word now but the reall and effectuall performance of what hee intends, he but speakes, and all things in Heauen and Earth, and the great Deepes presently are obedient. I see now as man *e lines not by bread alone, but by euery word which procedes out of the mouth of God,* so hee is not cured by Phisicke alone, but by the onely blessing of the omnipotent Word of God. No meanes can preuaile without that, and that with, without, besides, yea, against all meanes can easily bee preualent. No God can deliuer as *f* the God of the three Children can, as the King confessed, whose *Dicere* is his *Facere*. His onely Word is able to bring mighty things to passe. Whatsoeuer seeme impossibilities to man, are easily brought to passe by him that can doe all things. The Sea will bee calme, Diseases vanish, all the Creatures are morigerous, yea Diuels themselues are obedient to this Word, onely Man dares to rehell against it, but hee that will not bend at the Word of his command, shall bee broken at the Word of his Power.

They that allegorise this part of Scripture, as *Hugo Cardinalis*, and *Lorinus*, make this Disease a farther proceeding in the wayes of impiety, a *sitting downe in the chayre of vngodlinesse*, a deliuering vp from one sinne to another, and are at

e Mat. 4. 2

f Dan. 3. 19.

last growne to that height, that they care no more for their soule, then if they had none, the Word and Sacraments, the onely food of their soules they neglect and despise, it is as Wormewood to their taste, or smoake to their eyes, they so wholly deuote themselues to sensuality, as it might seeme to grieue them, *non quadrupedes effe natos*, that they might freely take their pleasure and delight, yet at last God hath a hooke to drawe these in, a meanes to enlighten and preserue them. Though they bee dead in sinnes and trespasses, and with *Lazarus* buried in the graue, yet if the Lord doe but say, *Exi foras* come forth of that *Adare mortuum*, wherein like *Ionas* in the belly of the Whale, or rather of Hell, as himselfe called it, they are entombed, their Fetters fall presently from them, as they did from *Peter* in the Prison, they come to acknowledge themselves *Fooles*, wicked and rebellious, to say with *g Pharaoh*, *I haue sinned against the Lord*. This is wrought by the power of his Word, that *cibus inconsumptibilis* as *Ciprian* called it, that immortal word which <sup>h</sup> *St. Iohn* saith, was in the beginning, the onely begotten Sonne of God our blessed Sauour. Hee like the <sup>i</sup> *Brasen Serpent* cures all foule-diseased, that looke vp to him.

I vrge not this Interpretation to any, I know one sinne is oftentimes the punishment of another; as when *Israel* had <sup>k</sup> prouoked God, hee stirred vp *Danid* to number the people, and it is the fearefullest iudgement that can bee, to heape  
more

g Exod. 10. 16

h Ioh 1.

i Num. 21. 9.

k 2 Sam. 24.

more coales vpon the head of the delinquent by giuing them ouer to their owne hearts lust I know also, that there is a death of the soule as of the body. *Etiā uiuens mortua est*, saith<sup>1</sup> St. Paul of a woman liuing in pleasure, there is a death spirituall as temporall, out of which God is able to deliuer. Nay, his *word*, that is the second Person in Trinitie came for that end into the world, was made flesh and tooke our nature vpon him, not for the *righteous* but <sup>m</sup>to call sinners to repentance, yea, though they were *twice dead*, as hee was called twice a Murtherer, *Semel consilio iterum spectaculo*. Once in the act, and a second time in the glorying in it. Yet there is a *blessing in this dead Elme*, though he be consumed as *a Sheepe in the mouth of a Lyon* to a legge or an eare, or as *a blocke in the fire* to a *sumpe*, yet the least breath of his mouth is able to reuiue him. But the context me thinkes giues no great warrant for this exposition, hauing both before and after spoken of temporall dangers and deliuerances from them. I see no reason why it should be thought, that herein onely he speakes of spirituall danger and a spirituall deliuerance.

I haue hitherto shewed you this *disease*, with the cause and the effect of it, The *Phisition* also I haue brought you acquainted with, together with his *Phisicke*, that if euer there bee the like need againe, wee may *with boldnesse approach the same throne of grace*, and obtaine the like mercy, *Probatum est* may be subscribed to this *Recipe*. so many sighes mingled with teares, and a quantity of  
faith

1 Tim. 5. 6.

m Mat 9. 14.

faith infused, taken in *peculo charitatis*, and the blessing of our Doctor is a *panaceum* for all diseases, a true Antidote against all infection, all *amulets* and *preservatives* compared to this, are meere toys of *Mountebanks*. This neuer failes.

Many heere in this place haue experimentally tasted of the efficacy of this *Medicine*, All of vs haue beene *Testes oculati*, eye-witnesses of it, some haue smarted, and all I hope haue beene admonished. The like cause breeds againe the like disease, Relapses are most dangerous, Wee haue sinned, with *Dauid*, wee with *Dauid* haue smarted, with him wee haue sorrowed, and with him wee haue beene deliuered. <sup>n</sup> *Abyssus abyssum inuocat* saith he, the depth of our misery I hope, caused the depth of our sorrow, and I hope it was according to the occasion, hearty and vnfeigned; if like <sup>o</sup> *Ahabs*, it were but feigned and temporary, and like the carelesse Boy wee forget the rodde with the smart, and so returne to the vomire; Woe, woe to that man, *the latter end of that man will bee worse then the beginning*. None are now deliuered, but either to their greater happinesse, or greater miserie. They who are now spared, are either spared to *redeeme the time* that formerly they haue carelessly lost, or till their *sinnes are more ripe* for a seuerer Iudgement. The Israelites were kept out of the Land of *Canaan* so long, till the sins of those Inhabitants were fulfilled.

P Our Sauour told the Iewes, that they were not greater sinners vpon whom the Tower of  
*Siloe*

n Psal. 40. 2.

o 1 Kings 21.

p Luc. 13. 3.



*Siloa* fell then those that escaped, but vnlesse they repented, they should all likewise perish. *De mortuis, nil nisi bonum*, saith the Canon; Our Predecessors sinnes haue not beene more great against God, but *Gods* mercy hath been more towards vs; Many *greene* and fruitfull *Trees haue beene cut vp*, when leauy and barren Trees are let alone; Wee haue seene Death like an vnskillfull Archer shooting at Routers, hath hit our superiours aboue vs, our inferiours beneath vs, our friends on our right hand, our foes on our left. The *Cedars* haue beene pluckt vp, and the *shrubbes* haue continued. Nay, to make the remembrance this fatall yeare for euer weare a sable liuery, hee of whom wee may say as the Israelites did of *Dauid*, *2. hee is worth 10000. of vs*, our blessed *Peace-maker* vnder whose branches we haue 22. yeares sate shadowed from the scorching heate of Warre, which hath parcht and withered most of our neighbour-Nations. Yet now, though not of this, yet of another as violent a diseste hath beene taken away, and but that *reliquisset nobis semen*, he hath left vs of his seed, the flourishing estate of our Kingdome might haue dyed with him. Wee haue also beene bereft within the space of two yeares of many of the principall *Peeres*, and *Pillars* of the State, two Dukes, one *Marquesse*, fve or fixe Earles, some Barons, and most of them *Prinice Counsellours*, all which were, as if our armes had been cut from our bodyes, or our eyes pluckt out of our heads. And then so many thousands of inferior subiects,

2 2 Sam. 18.



q Luc. 12. 18.

1 Kings 24.

as the memorie of man cannot equalise it. And loe, all we that are aliue this day, are *escaped as a bird out of the snare of the Fowler*. But let mee tell you, we may be deliuered in fixe troubles, and the seauenth may dispatch vs, we may escape the pit, and be taken in the snare, as *1er. 48. 44.* Vvee may flee from a Lyon, and a Beare shall ouertake vs, or leane our hand vpon a Wall, and a Serpent shall bite vs, *Amos 5. 19.* Him that escapeth the Sword of *Haseel* shall *Iehu* slay, and him that escapes the Sword of *Iehu*, shall *Elisha* slay, *1. Reg. 19.* Though our Master hath thus long deferred his comming to vs, yet at last the time of our Audit will come, we must all *Reddere rationem*, we must stand at the barre, and answer to what shall be objected. ¶ *To whom much is giuen, of him much shall bee required.* The longer life afforded, we must either performe more dutie, or expect more paine; our Lord will take an accompt of our *Talents* bee they more or lesse, and in what kinde soeuer. Wherefore seeing our sinnes are the cause of Gods anger and our sufferings, and hauing had but the *lappes of our garments* in comparison & cut off, as *Dauid* did to *Saul*, to shew what he might haue done. As wee haue sorrowed outwardly, so let vs shew the fruits of it. It is not the wearing of customary blackes, the absteyning from one meale in the weeke, or the *bowing of the head like a bulrush*, that God respects, it is the absteyning from our *Transgressions* and *Iniquities* that he regards, *Oportet aliquid esse intus* as he said of a dead body to make it stand; - So there

there must be a true sorrow attended with visible workes, which argue sound repentance. It is true, we did fast and pray, and mourne, and cry, while the rod was vpon vs, and did not *God* regard vs? he beyond expectation spake to the Destroying Angell to desist. Now therefore as the effect of Iudgement was *compunction*, and sorrow, and wee did expresse that heartily and really in the liberall and freely relieuing the necessity of our brethren, for which double honour shall euer attend this *honourable City*, which may be a patterne and example to all the Kingdome of liberall and Charitable contribution: So now after mercy receiued, let us expresse the thankfulness of our hearts, in vocall thank-giuing, and actuall obedience to his behests. And so I come to the last part of all The *Fee* which the *Preseruer of men* as *Iob* called him, our *God* respects from vs. *Oh that men*, &c.

Wherein wee haue *qui, quem, quid, quare*, the parties, *Who, Men*, the dutie what, *Praise*, the object whom, *The Lord*; the reason why, *for his goodnessse and wonderfull workes*, endeared vnto vs by the mention of the parties to whom this *goodnesse*, these *wonderfull workes* were extended, *The Children of Men*. I shall racke your patience but a very little while to runne ouer these, and I shall conclude.

1. The first *Who, Men*. They who erewhile when they thought themselves wise were called *Fooles*, are now, being humbled at the sight of their sinne, and sense of their sorrow called *Men*. They

a 2 Sam. 12.

b 2 Philic:

haue lost nothing by losing all they had, they haue gained now their true denomination. The nature of *Man* in his first Creation, before that lump e was soured with the leuie of sinne, was full of glory and grace, and as God said to *Dauid*, *I made thee King ouer Israel, and if that had beene too a little for thee, I would haue done more*; So *Man* was made King, and put in Lord-like dominion ouer all the earth, not of some cantons or corners, but ouer it all; Nay, the ayre and the Sea also were put vnder his dominion, with all the creatures in them all, all things were created for vs <sup>b</sup> *beginning man* as *Aristo*: wee are in a manner the end of all things. And if this be too little, God hath yet done more for vs, for our sakes were the *Heauens* created, and for our sakes were the *Heauens bowed*, and *propter hominem Deus homo factus est*, God was made *Man* to pleasure *Man*. The wise men in the world, who could neuer looke so farre into the nature of *Man*, as wee can, yet euermore commended that Creature aboue all others; One called him a *little world*, the world a *great man*, another a *mortall God*, *God an immortall Man*; another all things, because he partakes the nature of Plants, of Beasts, and of spirituall Creatures. *Phavorinus* merueiled at nothing in the World besides *man*, in *man* at nothing but his *minde*. *Abdala* the Sarazen being asked what he most admired in the Stage of the world, answered *Man*; and *Augustin* saith, that a *man* is a greater miracle then all the miracles that euere haue beene wrought amongst

amongst men. When *Vedius Pollio* a Romane at a supper provided for the Emperour *Augustus*, would haue throwne a seruant of his into a Fish-pond wherein hee kept his Lampries, because he had broken a Cup of Christall, the Emperour with-held him, & controld him with these words, *Homo cuiuscunque conditionis*, &c. A man of whatsoever conditions, yet if for no other reason, yet because a man is more worth then all the Cuppes and Fish-ponds in the world. Great reason then there is for the performance of this dutie, that Man should praise and magnifie his Maker, if for no other reason, yet because hee hath made him Man; he hath giuen him a soule to gouerne his body, and reason to rule his soule, and a Religion to direct that reason, and he himselfe who is all Good, all Wise, all Religious is the Lord of that Religion, and expects that homage and onely Man can performe it, faile not then. Other creatures haue bodyes but no soules, mouthes and tongues, but not the gift of speech, onely that is proper to Man, and that is the instrument wherewith we are to praise him, and so the second; the duty, *Praise*.

The word in the originall which signifies *laudare* is also *Confiteri*, for that is a part of the *praise* which God requires, we must humble our selues at his presence, acknowledge our owne vnworthinesse, and that all his punishments are farre lesse then our deservings. *c Ioshua* wished *Achan* to confesse his fault, and so to *gine glory to God*. We com-

c Iosh. 7. 19.



d 1 Th. 5.  
18.

e Heb. 13. 15.  
f 1 Sam. 15. 22

g Gen. 4.

mend the proceeding of the *Almighty* when wee condemne our selues, our falling low before him, exalts him the more; and when we lay open our weaknes, is his power made more illustrious. *we must in all things give thanks*, saith *St. Paul*, if in our *Adversity*, then much more in our *prosperity*, if like the beast we looke onely downward for what we receiue. *Os homini sublime dedit caelumque tueri iussit*, when our faces are erect, & we should onely minde Heauen, if we onely look to secondary causes & meanes for our blessings, and so neglect the God that gaue them, the earth it selfe will spue vs out as an vnworthy burden: But now it is not onely the *fruit of our lips* as the author to the Hebrews calls them, which is here expected; *Obedience* saith *Samuel* to *Saul* is better then sacrifice. It is in Thank-giuing, the onely Christian sacrifice, as in the old Sacrifices, *nunquam in odoribus sacrificiorum delectatus est Dominus, nisi in fide & desiderio offerentis*, saith *St. Augustine*, the outward act neuer was acceptable without inward piety and deuotion, *Cain and Abel* both sacrificed and externally both alike; but the soule of a sacrifice a faithfull heart was wanting in *g Caines* which *God* saw who looks as with *Cresset-light* into the closet of a mans heart, & so refused it, & accepted the other.

They are men that may be deceived with words, but *God is a God of spiritus*, as of bodyes, and so will be magnified in both. *Mens cuiusque est quisque*, & so the meaning and inward intention of an action is the reality of it. To *blesse God* with our *lips*, and blasphemie

blaspheme him in our *hearts*, is to honour him *ex  
vsumagis quam sensu*, rather of custome then deu-  
otion. God is weary of this *lip-labour*, it is as if  
you offered a *dog in sacrifice*. *Honorant me labijs*  
h saith God in the Prophet, *cor autem eorum longi  
à me*, God hath the *Tongue* and *Mammon*, or *Mil-  
chrom*, or *Belial* hath the *heart*, what is this but to  
mocke God? but be not deceiued *God will not be  
mucked*; he searcheth the *inward parts of man*, and  
there findes the dissimulation of the heart which  
cries to the tongue, *make a shew of piety*, do some-  
thing to get me credit among men. But alas *Adam*  
was not more naked when God called him  
after his fall, then the hipocrisie of these men shall  
be discouered. *Praise him with our tongues*, and  
bless him with our *hearts*, and serue him with our  
*hands*, this is the true *praising* of him; For as hee  
made all these parts, so hee will be serued in them  
all, and he hath power of all, for he is *Lord* of all,  
which is the third; *Praise the Lord*. A *Lord* that  
hath power ouer vs, as the *Potter ouer his vessell*, if  
it distastes him; Hee challengeth duty and obser-  
uance of vs, first by *creation*, then by *preseruatiō*; he  
still defends & provides for vs, then by *protection* he  
*keeps vs in all our wayes*, so that no euill shall betide  
vs, but chiefly in our assured hope of *glorification*.  
*Him that honours me*, i saith himselfe: *I will honour*.  
*Scipio* repented that he had not a *Souldier* in all  
his *Army*, who if he commanded would not cast  
himselfe headlong from a steep *Tower* to the *Sea*;  
a powerfull *Lord*; & an obedient *Army*, no doubt  
we

h Isa. 29. 13.

i 1 Sam. 2. 30.

we owe as much seruice to our Lord as *Scipio's* Souldiers did him, and hee will as amply recompence it. When *Gedeon* had deliuered the Israelites out of the hands of *Madian*, they came to him and said, *Thou shalt be Lord ouer vs for thou hast deliuered vs.* Iudg. 8. 28. Whether God hath mightily deliuered vs, let our selues be iudges, and whether euen by those deliuerances hee may not challenge superiority ouer vs; Nay, these deliuerances are but earnestes and pledges of what he yet will doe, that glory that shall be reuealed to those that truly glorifie him, is farre beyond the shallow heart of man to conceiue, *glory and Immortality, and life, and joy, and pleasure at his right hand for euermore.* If these certaine hopes will not allure; yet let feare stirre vs vp, the consideration of what is due to the neglect of it. What a reprehension did our Sauour giue those vnthankfull Leapers, *where were there not ten healed, where are the other nine?* a fearefull thing when the Creator shall aske where the Creature is, as God asked *Adam* in the Garden after his fall, *where art thou?* <sup>1</sup> our Sauour saw *Nathaniell* vnder the Fig tree; so no doubt he knew where those nine ingratefull men were, but by their ingratitude they were lost in themselves, and so were quite out of his protection. He will be a Lord no longer to defend and protect vs, then we are seruants to obey him; Not a seruant here below that will endure his Masters disgrace, *ais aio, negas nego*, saith hee in the Comedy! Their Masters word goes still for a lawe, and hee will be more icalous of

k Luc. 17. 17.

i Ioh. 1. 18.

\* TITENCE.

of his Masters honour then his owne peace, shall earthly seruants be so obseruant of their earthly Masters from whom time may release them, or distance of place secure them, and shall wee dare to neglect our obeisance against him, against whom there is no priuiledge? No place, nor any time can exempt vs from his Dominion. <sup>m</sup> The vnprofitable seruant that gaue his Master his owne *Talents*, yet was condemned because hee did not increase it, where shall they then appeare that doe not giue him what of right belongs to him? <sup>n</sup> When the Pharisees tempted Christ by asking him whether they should giue tribute to *Cesar* or no, he called for a penny, and seeing *Cesars* image and superscription vpon it, iudged it his, *gine saith he to Cesar the things which are Cesars, and to God the things which are Gods*; Honour, and glory and praise, is that which of due belongs to him, and that which all the host of Heauen, Angells and Saints, daily sing vnto him; *Holy, holy, holy Lord God of Sabaoth, Heauen and Earth are full of thy glory, the glorious company of Prophets praise thee, the noble army of Martyrs praise thee, The Holy Church throughout all the world doth acknowledge thee.* <sup>o</sup> In the Angels song there went *gloria in Excelsis*, before *Pax in terris, no peace on earth*, if no glory to Heauen, and yeeld but that *Peace shall be within our walls, & plenteousnes within our dwellings*. Would yee yet know a farther reason wherfore yee should praise him, my Text tels you; *For his goodnesse &c.* *Mervailous are thy workes saith David, in Wisdome*  
H hast

m Mat. 25.

n Mat. 23. 21.

o Luc. 2. 14.



hast thou made them all, the earth is full of thy goodnesse, so is the broad Sea also, not the least creature in the Ayre, or the Earth, or the Water, but if we rightly consider, it is *fearefully and wonderfully made*, & the least part or member of them is more then the weake and shallow reach of Man is able either duly to commend or to comprehend rightly. It is a true position in morality, *nimia familiaritas parit contemptum*, it is also true in Diuinity, *Perseuerantia consuetudinis amisit admirationem; quam multa usitata calcantur, qua considerata stupent?* saith *Augustine*, how many things doth custome make vile, which consideration would make admirable? Did wee but with *Dauid* truly consider the creation of our selues, that wee are *wonderfully made*, and that our bones were not hid-den from him, though they were formed in a secret place, it would enforce vs to giue acclamation to the workmanship of our *Maker*, as that sweet singer of *Israell* there did, *Mervailous are thy workes O Lord, and that my soule knowes right well.*

Then haue the wondrous workes of God their true end, when we take them for *wonders*, when we tremble at the sight of them, and feare that mighty Lord that hath wrought them, God doth not *miracula propter miracula*, but for our sakes, not caring so much himselfe to doe them, as that wee consider and beare them away. *The gracious God* saith *Dauid*, *hath made his wonderfull workes to bee had in remembrance. O Lord how gracious art thou, thy workes are very deepe, an vnwise man knoweth it not,*

*not, and a foole doth not understand it; So that all his Goodnesse is extended to vs, and his Mercifulnes workes are done for vs, which are the Children of men. The last part of all. O that Men, &c.*

*Tantus ille, tantilli nos;* this addes to our engagement; That he should so consider *vs*, and thinke vpon *vs*, that neuer thinke vpon him; that he should regard *vs* that neuer minde him; for *vs* that haue deserued so little at his hands, nay, rather so much, so much misery, & so many plagues, being *non prius nati quam damnati*: that are not onely strangers but enemies, and that the most despightfully conditioned that can bee, *vessells of wrath, and sonnes of perdition*, that he should doe all these things for *vs*; how are *we* honoured, that he will vouchsafe to be honoured by *vs* so vile, so vnworthy as *we* are? All that *we* can doe is a thousand times lesse then a drop of raine to the Ocean, he is infinite of himselfe, and nothing can bee added to him, it is onely our happinesse, our welfare and aduantage.

The wonder which *Dauid* here instanceth in, is the recouery of *vs* out of sicknesse. *Wee* little consider how daily and houely wee stand beholding to *God* for our liues and healths; when wee haue such enemies within, the Elements wherof we are composed, heate and cold, moisture and drought, which being *brethren of one house*, as one called them, but withall the Fathers and Founders of *vs*, as it were of our natures, if they but fall at variance within *vs*, how will they rend and teare *vs*

like wilde Boares, how many haue beene buried aliue in the graue of their earthly and melancholike Imaginations? how many burnt in the flames of pestilent and hot diseases? their bowels set on fire like an Ouen, their blood dried vp, their inwards withered and wasted with the violence thereof? The vapours and fumes of their owne vitious stomacks, like a contagious Ayre how many haue they poysoned and choaked vp? and finally how many haue beene glutted and ouercharged with water betweene their owne skinne and bones? And therefore we must conclude and cry with the Prophet; It is the *wonderfull mercie of God, that we are not consumed.*

*When a grape-gatherer comes, will he not leaue some grapes!* it ought in the opening of this Scripture hath escaped me, as my ignorance & weaknes dare hope for no other, it wil be your charity to impute it to multitude of other priuate businesse, and breuitie of time, in which as *Agabus* with the *girdle of Paul* I am confined, these few *sanctis* are too little to expatiate my selfe in these many and various points which offer themselues to our consideration, though not *all of some*, yet *somewhat*, I hope I haue spoken *of all*; I would gladly conclude with some short application.

How many are there now in this City aliue, that haue beene summoned as *Hezekiah* was, to set their house in order, for they thought no other but they must die? that haue scene before them, the greedy and inexorable Graue with open mouth

mouth ready to receiue them; that friends and Phisitions haue all forsaken, giuing them for dead, yet haue escaped, and are recouered, and many there are also, to whom God hath giuen continuance of health in this generall Deluge of infection, when so many *thousands haue falne round about vs*; To what shall we attribute this? were we not in the same Ayre? did wee not conuerse with the same men? are not our bodies equally subiect to the like diseases? was it not onely as our Saviour saith, *that the workes of the Lord might be manifested*? who spake to this Infection, as sometime to the Sea, *hitherto shalt thou goe and no farther*, Diuide in one house betweene brother and brother, in one bed betweene Husband and Wife, in one Family betweene seruant and seruant; These shalt thou absolutely take, these thou shalt but touch their bodies and spare their liues, as he said to the *Diuell concerning Iob*; Thus long shalt thou raigne and no longer; if euer we liue to forget this goodnessse, this wondrous worke of God, (I will sooner wish we should forget to take our daily food) how iustly should God forget vs, when wee stand in the like need of mercy againe. As the Emperour had his Boy that cryed euery morning to him, *Remember thou art but a man*; so let vs still haue something or other to put vs in minde of this great deliuerance; Let euery man write it vp on the doores of his house, as the *p* Israelites in *Ægypt* sprinkled their posts with blood, that if euer God should againe strike, he againe may spare

p Exod 12.



q Gen. 18. 19.

vs. I know, saith God of *Abraham*, that he will tell his children what great things I haue done. Let it be our talke to our children, that they that are yet vnborne may know, though not by sight, yet by hearefay, what great things the Lord hath done for vs. *Scipio Africanus* the Elder hauing made the City of Rome *exanguem*, & *morituram*, as himselfe called it, ready to giue vp the ghost, Lady of *Affrik* at length being banished into a bale Country-Towne, his will was, that his Tombe should haue this Inscription, *Ingrata Patria ne ossa quidem mea habes*, let not the God of Heauen complaine so of vs, that we should haue no thought, no memory, of our great preseruations, let him not bee exiled our thoughts, and buried in obliuion, but let some remnant and foot-print bee left, to witnesse to the world, that we haue beene deliuered. Let him not haue cause to complaine as he sometime did, *Isa. 1. Heare O Heauens and bearken O Earth, I haue brought vp and preserued children, and they haue despised me: Can a mother forget her child* saith God; no childe so deare to the mother as wee haue beene to him, he hath tendred vs as the apple of his eye, and preserued vs, as the Signet vpon his right hand. Oh then let vs obserue and respect him. It is a good thing saith *Dauid*, to praise the Lord, and to sing vnto the name of the most High, to declare his louing kindenesse in the morning, and his truth in the night season. It is good touching the act it selfe, for it is better to blesse then to curse, and to giue thanks, then to giue out a voyce of grudging. It is good,

Psal. 92.

good, because of the retribution, *da n' g' l' a' b' n'.* giue  
 and thou shalt receiue, and all that wee can giue  
 to him, is our thanks (for can our goodnesse ex-  
 tend to him? saith *Dauid*) and *cessat de cursus gra-*  
*tiarum ubi non fuerit recursus*, the course and de-  
 scent of the graces of God ceaseth, and the spring  
 is dried vp, where there is not a recourse and  
 tide of our thankfulnesse, Wherefore let vs al-  
 wayes be thankfull to the Lord, for it *becommeth*  
*well the iust to bee thankfull.* Had I the power, I  
 would doe as *Dauid* did, begin aboue, and call the  
*Heauens*, the Sunne, and Moone, and Starres to  
 praise the Lord for this our deliuerance, then  
 would I descend to the *Ayre*, and call all those  
 winged Messengers of God, all Birds and feathe-  
 red Fowles to beare a part with vs, then would I  
 come to the *Earth*, and haue Mountaines and all  
 Hills, fruitfull Trees and all Cedars, Beasts and  
 Cattell to ioyne with vs, then would I goe downe  
 to the *Deepe*, and there summon all those Sea-  
 citizens of those brinie Regions to come with vs,  
 and magnifie his great and glorious Name. In a  
 word, I would conclude as *Dauid* doth, *Let euery*  
*thing that hath breath praise the Lord.* The Lord  
 whose goodnesse is without quality, whose great-  
 nesse is without quantity, infinite in both; but all  
 of vs that are the *sonnes of men*, especially I would  
 haue to learne, the song of the blessed before hand,  
 that hereafter wee may bee able to sing it with  
 more perfection, <sup>r</sup> *Praise, honour, and glory bee*  
*unto him that sits upon the Throne, and to the*  
*Lambe.*

Psal. last.

r Reu. 5. 13.

*Lambe*, that Immaculate Lambe of God which  
 once offered himselfe for vs, and at last will as-  
 sume vs to himselfe in that place where he sits and  
 Raignes for euer. To the which place hee  
 bring vs, that onely bought vs, and can  
 saue vs, IESVS CHRIST  
 the Righteous.  
*Amen.*

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*Ff N IS.*

9 AU 54

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